2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28



552 776 539

It is badger shaman!
In the night he runs.
Venison he brings.

Little blue fly!
It hangs on my horn.
It will bother me.

Red ants!
Toward me they flung darkness

552 776 The idea here seems to be not to flatter or implore the animal but to mention and describe him, as though that naming in itself negated his power to bring disease.

551 With the Papagos, when a man's name had to be mentioned, it was usually a nickname. Even with ceremonial announcements this was the case. When a war party returned, they sent a herald ahead to shout the names of the slayers, so that their families might be secluded and nicknames, not given names, were used. When naming songs were sung in connection with intervillage races, the singing side sent to inquire the names of their hosts, which they put in their songs and again the names were nicknames. The hosts in turn inquired the names of their guests so that they might call each one to come and receive a gift. "But we only gave them silly names. Not our real ones." (26) This would point to a lifelong [178] prohibition from the use of the given name, though Russell says that among the Pimas such a prohibition lasted only from the age of ten to marriage.[1]

Papago nicknames are of three sorts: descriptive names, referring to some peculiarity of the person named; sexual names, referring to a peculiarity of the owners and "enemy" names, referring to a peculiarity of a dead enemy, mentioned by the person named. The last two have the Papago trait of referring more to another person than to the one named. These were names obtained by a man's own exploits, highly valued and traded. The first, the descriptive name, was apparently a mere nuisance, used in daily life, until a man could get something else.

1. *Descriptive names.* These are always slightly derogatory and may easily be distinguished from the shaman-given names which have a lofty poetic tone.
*Grasshopper ate his arrow* (from an incident on a hunting trip)

[1] Russell, p. 166.

2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28



551

In view of the affinity of the Papago system of male sib titles with the Yuman system of female sib names,[1] it would seem possible that some of the men's names might bear sib suggestions. No connection could de traced of Wind, Rainbow and the other natural phenomena which characterize the shaman's dreams with sib or moiety.

The rules for the use of the given name are now obscured, since all Papagos have Spanish or English names and some families have had them for generations. However, all older men and women have shaman-given names and most men have nicknames. They make no objection to telling their given names, though some will not tell that of another. Many people are habitually called by given names. Nevertheless, many signs point to a name taboo and to the use instead of either a kin term or a nickname.

A person is habitually addressed and spoken of by the kinship term, prefixed with the possessive pronoun: my younger sister's child, your father's older brother. All ceremonial greetings made use of the kin term only, even the final salute to the dead, which was a form of exorcism. When unrelated men had, to each other, the relationship of guardian and protégé, special kin terms were coined to meet the case: my made-father, my nephew.

552 ● 116

Even with supernaturals there was the same situation. In many of the rituals for the salt expedition, there is mention of a powerful supernatural who is alluded to by no other term than my made-father, or guardian. Since the name is nowhere mentioned, informants, who had learned the ritual by rote, could not tell who was meant. The same is true in the ritual for the rain ceremony. Elder Brother himself had the given name Iitoi, but instead is always called by the kinship term he acquired. Coyote is called "our partner" or the "gray comrade." This usage may de interpreted from the point of view of the importance of the kin term but also from that of the objection to the use of the name. In some rain rituals there is no kin term but a mention of one who sat on the rain house, and in a war ritual one who was underground (presumably earth magician). The smoker's invocation to the sun says simply: "You stand there," without giving a name.

The place where a supernatural power is habitually mentioned by name is in the curing songs. These are descriptions of animals who have by their power brought the disease and can also take it away. There is no myth of relationship with any of these animals as with Coyote. The song often begins with a mention of the animal's home as a sort of invocation and then proceeds with a description.

[1] Spier, 1933, p. 194.